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ABSTRACT

This booklet documents, in words and pictures, the Environmental Living Program. This program, which has been in operation since 1969, provides overnight living experiences for elementary and secondary school students at cultural, historic, or prehistoric sites. The sites are National and State parks and private sites in California and Arizona. Some examples of the activities shown in this booklet are: a second grade class baking bread, making costumes, and studying daily tasks in an 1885 log cabin in Utah; eighth grade students recreating a day in a nineteenth century school house in Arizona; and a sixth grade class spending the night aboard a lumber schooner on San Francisco Bay. (BB)

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WHAT'S HAPPENING.

U.S. DEPARTMENT OF HEALTH, EDUCATION & WELFARE
NATIONAL INSTITUTE OF EDUCATION

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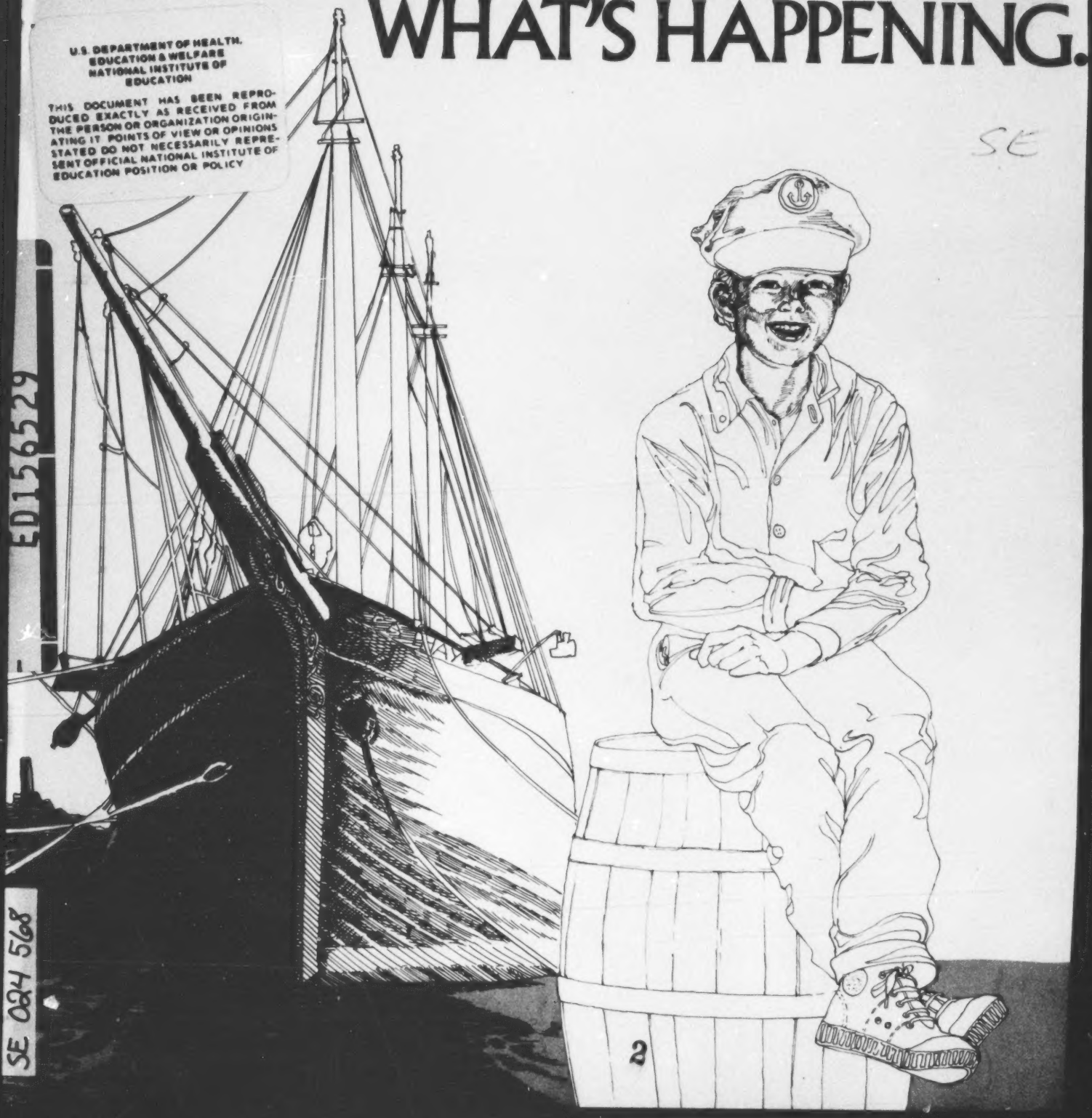


. . . experience in search of meaning

Environmental living, as the name implies, is an actual living, overnight experience for children that takes place at any cultural, historic, or prehistoric site where the interaction and interdependency of man and his environment are presented.

The basic concept of the program is survival. Looking into the past, students gather information on how a particular culture survived in the area where they live now. They use this information to prepare for their own survival for a day, recreating that culture or era they have studied. Through roles they have chosen to play, the students relate the past to themselves in the present. And, finally, through their complete involvement in the roles and activities, they consider what might be here tomorrow.

Teachers prepare to help their students plan the live-in by attending a planning workshop. These workshops are generally arranged by an historic site or park and planned in consultation with teachers who have tried the program in their classrooms. The workshops closely parallel the live-in experience being proposed for the students. The emphasis is on experiencing as well as planning and discussing what needs to be organized for the classes.

The Environmental Living Program is appropriate to all grade levels and content areas. The key to success is preparation. All subject areas and grade levels research such questions as: Who lived here? What did they eat and where did it come from? What supplies did they need and where did they get them? Who was in charge and what "laws" were essential for survival? and What needed to be cared for and who did the caring? These questions form the basic task groups necessary for survival — food, supplies, order and maintenance.

Through library research, guest speakers, field trips, movies and other classroom preparation, the students not only learn the facts they need to plan their program, they develop and refine basic skills in reading, writing, speaking, listening, and thinking. The live-in is actually the culmination of the total learning experience — the performance of all the preparation.

In the following booklets, we will visit some actual program sites ("What's Happening"), observe student preparation in the classroom ("Getting There"), consider our own preparation as teachers and site personnel ("Who's in Charge?"), and answer some of the practical and organizational questions ("Have We Forgotten Anything?"). Behavioral objectives we've left to you. We believe the unpremeditated outcome — the thought, the idea, the feeling stimulated by the moment — that makes this program rich and exciting. "What's happening," as unfolds in Book I, is the result of an absence of intellectual and emotional directing. Students are taking responsibility for their own learning and behavior and teachers and resource people are turning on.

United States Department of the Interior

NATIONAL PARK SERVICE
WASHINGTON, D.C. 20240

The National Park Service will commemorate the 200th Anniversary of the American Revolution with appropriate activities in all national parks. We have particularly high hopes for the Environmental Living Program, an experience designed especially for the young during America's Bicentennial. The program offers an opportunity for young people to examine the paths they walk today as extensions of historic pathways which many cultures have followed in the development of the American Nation. It is an opportunity for exploration in which no time is too ancient, no future too distant and no present, no people, unspoken for. This is a program which looks to the horizon as well as exploring the past and the present.

The Environmental Living Program is concerned not only with cultural ways of the past but also with how earlier Americans learned to live in harmony with their natural environment. This concern is entirely fitting at a time when our country is celebrating its 200th birthday, for one of the most critical issues of our future is to create a truly liveable environment for all Americans.

The National Park Service has supported extensive environmental education programs, as a part of park interpretation, because we believe the preservation of the American environment will shortly become the responsibility of our children. It is to the young people that the Environmental Living Program is directed. Hopefully, participants in the program will include you, your students, your fellow teachers and resource managers, and your community.

To date, thousands of youngsters and students have reexamined the past and planned their own environmental live-ins at one or more of the numerous State and Federal sites mentioned in these booklets. Much of this program is self-directed and requires no leadership other than your own. We offer these materials in encouragement to you who choose to explore the present and future through reliving our country's past.

Director
National Park Service

American Revolution
Bicentennial Administration
736 Jackson Place N.W.
Washington, D.C. 20276
(202) 382-1776

The American Revolution Bicentennial Administration is pleased to be associated with the National Park Service in a joint venture to commemorate the 200th anniversary of our Nation. We encourage all Americans to participate in this significant event --- particularly the youth of the Nation --- through Bicentennial activities of lasting value. The Environmental Living Program (ELP) is that kind of special endeavor which truly exemplifies Horizons '76, the future-oriented component of the Bicentennial.

The Environmental Living Program is essentially a learning experience in which children recreate the past and then find ways in which the lessons learned from role-playing in another era might be useful in solving problems in the future.

With its wealth of physical resources, the National Park Service can provide hundreds of sites which are suitable and exciting for ELP, but thousands of other cultural and historic sites exist throughout the country that can be easily adapted for the Environmental Living Program. State and local park systems; historic buildings, such as canal lockhouses, old mills and gold-mining towns; passenger trains set permanently on sidings near a depot; or a schooner no longer in use are just a few that come to mind.

Our role in the Environmental Living Program is to stimulate involvement in the program, and to that end we will assist in the promotion and dissemination of this excellent and instructive manual. We believe teachers and parents will also enjoy the Environmental Living Program experience and that from this, students will gain a special insight into the Third Century.

In the Spirit of '76,

John W. Warner
Administrator

Acknowledgments

This program exists because of the insight and dedication of Bill Taylor, Interpretive Specialist with the National Park Service and former teacher. This kit is a testimony to him and to the hours he has spent exchanging ideas with teachers and students and park people in many areas.

Since its inspiration at Wolfe Cabin in Arches National Park in Utah, the Environmental Living Program has been growing and changing through the hard work and dedication of many National and State park people, teachers, and, of course, students of all ages.

The program has prospered in particular with the support of Glenn Burch, Bill Dillinger, Jim Neider, Cliff Wade, and Jim Hibbert of the California State Parks; and their former Director, William Penn Mott, who has given it — and this kit — his personal attention. Marti Leicester, Hugh Muller, Tom Crider, Charlie Hawkins, Jim Lester, Chas Parkinson, Tom Carroll, Hugo Huntzinger, and Gary Howe with the National Park Service each have done much to guide it through its infancy.

Teachers and educators who have been leaders in developing the program in the classroom are Linda Goodsell, Mary Beth Barloga, Mike Weber, Susan Gettys, Robert Mahaffey, Shirley Kroeger, Mary Jefferds, Bob Watenabe, Jack Schaupp of San Francisco's Cameron House who tried the first over-nights; Dr. Jim Harding, Kathy Williams and the class in Environmental Planning and Management at U.C. Davis; and, in particular, Lou Hetzel and her second-graders in Utah who first said "Let's live in it!"

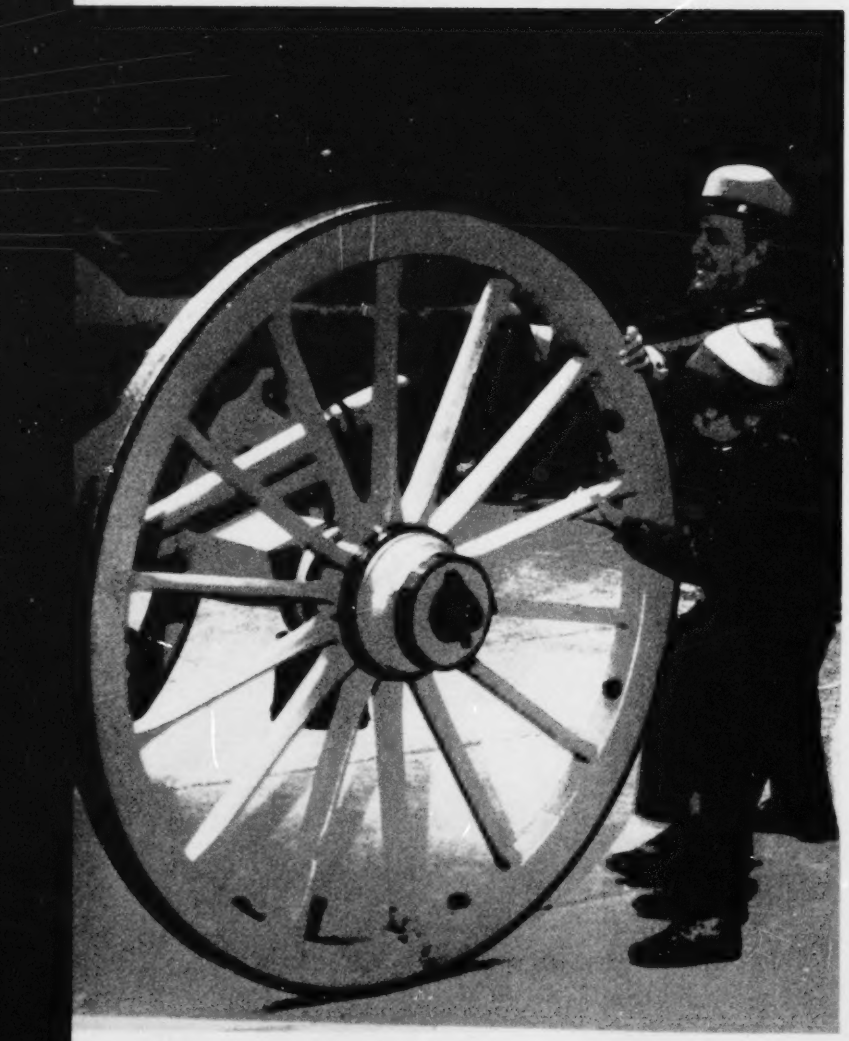
My personal thanks to William Dunmire, Chief of the National Park Service's Division of Interpretation; Ed Pilley of the Western Regional Office; and the American Revolution Bicentennial Office in Washington, D.C., who made the preparation of this kit possible; Albert C. Johnson, Director, American Revolution Bicentennial Commission of California; and Prof. Larry Lowery of U.C. Berkeley's Cooperative Teacher Preparation Project for his review of the manuscript. And last — at Bill's request — thanks to Carrie Mae, parent *and* pardner along the way.

— *Mary Lou Baldi, Tucson, Dec. 1974*

As the Nation's principal conservation agency, the Department of the Interior has basic responsibilities to protect and conserve our land and water, energy and minerals, fish and wildlife, parks and recreation areas, and to ensure the wise use of all these resources. The Department also has major responsibility for American Indian reservation communities and for people who live in island territories under U.S. administration.

"I hear and I forget I see and I remember I do and I understand."

Experiencing – doing – understanding



This is what's happening in the Environmental Living Program.

Since 1969, students have had the opportunity to recreate the time or culture of their choice at a variety of National and State parks and private sites in Arizona and California.

Let's begin by visiting with students of all ages, at many levels, and of many interests, living their lessons — outside the classrooms.

Here's what's happening . . .

A second grade class has baked bread, made costumes, and studied what daily tasks needed to be done in an 1885 log cabin.

The students have looked forward with overwhelming enthusiasm to the date for their live-in at Arches National Park in Utah.

But . . . it is pouring rain and cold, too, on the day they are to go. What happens to their live-in? Let's look in on their arrival at the cabin.

The cabin stands deserted in a lonely desert wash. We hear only the steady drizzle of the early winter rain. A quick glance under a bush reveals a squirrel seeking shelter and a small deer rests by a neighboring tree.

They are very still and on closer examination we notice that they are not real or alive, but constructed of cardboard. An air of anticipation surrounds this waiting scene.

Moments later, the children appear, dressed in 1885 style. They approach the cabin excitedly, oblivious to the rain that dampens the surroundings. Soon, amidst chatter and laughter, the cabin comes alive with the activities of days gone by. Butter is churned and readied to spread on home-baked bread.

Newly washed longjohns hang out to dry on a makeshift clothesline next to the wooden wash-tub and scrubboard.

When an experience truly belongs to the learner, there are no insurmountable barriers.

4.

Young hunters head up the canyon with guns readied, searching the game needed for the evening meal. Time hangs suspended as the daily life of years past is revived. The rain does not wash away the mood of long ago; it emphasizes the seriousness of ekking out a living under all conditions.

Soon, the hunters return with their "kill." It is a successful hunt. Even a small cardboard scorpion had not escaped the enthusiasm and determination of the hunting party.

As the day draws to a close, the cabin once again stands deserted — but it is not quite the same. In the minds of the children there is no longer a lonely log cabin, but a place where they had planned and worked together and had begun to understand something of themselves through a visit to the past.

5.

Role-playing creates openness to learning, especially through trying in the name of someone else. When the role is someone who really existed, a sense of reality is added to a sense of perspective.

Now we visit the Tubac Presidio State Historic Park in Arizona

. . . to observe an eighth-grade class recreate a school day of the same period. From their experience of looking into the past, the students, too, have caught a glimpse of themselves in the present.

The students return to their modern junior high school after their day.

Looking out of the rear window of the school bus, a young eighth grader watches the old adobe school house grow smaller in the distance. He has difficulty thinking of himself as Trent again. He has been Amos all day, doing the things he believed Amos would have done. There were times during the day when he could have tried harder, he thinks, but his real personality kept slipping through. It isn't easy to relive someone else's life, and he begins to feel very tired.

No one is talking much on the bus ride. It seems that everyone is still back there, in 1885, jumping rope, eating sweet potato pie, and doing their sums on the slates they made in art class.

Calico dresses, sunbonnets, coveralls and a thoughtful silence contrast with the modern classroom as the students enter tiredly and take a seat. After some silent reflection, they begin to evaluate their day.

No one complains much about what others did or didn't do. The comments reflect how they themselves fell out of character or how they wish they had gathered more information beforehand about some interest.

The majority of the comments, however, center on the borrowing of another person's name and recreating him as the student he once was in that one-room school.

All agree that they didn't realize how deeply they had become involved with their role until they tried to be themselves again.

After a moment of silence, the boy speaks up. "I wonder how Amos would have felt if he had known I would be trying to be him a hundred years later. If he had known, would he have been any different?"

Thinking about what he has said, he adds, "I wonder if a hundred years from now someone will be looking back on my life and wondering who *I* was?"

7.

An overnight live-in is in progress

. . . four miles down the highway from Tubac at Tumacacori National Monument. The eighth-grade class has prepared a live-in recreating mission life of a Southwest Indian tribe.

Let's sit in on the evening gathering. Imagine your participation.

Everyone gathers around the ramada hung with drying red chili peppers. The "old ones" are ready to teach the legends of the tribe to the listeners. Quietly, the priest approaches to see that his new converts aren't taunted by the old ones because of their rejection of the ancient beliefs.

After a tale of how the moon and stars were created, the priest begins to tell the Indians his version of the creation. They quietly listen until the old ones command everyone to leave.

"What are these new ideas that are changing the way our people have lived for centuries? How strange they seem, and how complicated."

With the conflicting influences on the Indians who lived here so long ago in mind, the students leave the shelter of the ramada and gaze at the mission in the moonlight. The student priest hands each participant a home-made candle and leads the procession to the church.

How dark it is when the sun is gone. Even with candles it is difficult to see the way into the church. We follow each other closely. We are supposed to stay apart, but the darkness draws us together into small groups.

As we enter the graveyard, we can see the shadows of the stone graves above the ground. Someone walks over to one of the many niches lining the surrounding wall and places his candle inside. The light spreads softly over the yard, comforting. We find ourselves gathered together in the center of the silent yard as thoughts of the real "old ones" make us wonder what *did* happen to the life at this ancient mission.

Arizona Daily Star

10.

We are ready to leave Tumacacori now. There is no hurry, for the students find they are reluctant to enter the hustle-bustle of their 20th century lives. Their thoughts are still on the mission community.

The sleeping bags are piled together, ready to be loaded into the waiting cars. Several students slouch over the bags, tired, their faces empty of expression.

They have not yet returned to the realities of today. As they look at the church, one boy quietly asks, "How would an Indian feel if he were to walk in here right now and see once more this old mission he helped build?"

Immediately, one of the eighth graders says, "He would be elated. Something he helped build is being preserved for everyone to see. It must be important to people if it is being saved."

Another agrees. "I think he would be happy because something he built so long ago is still standing — it lasted."

"I believe he would be sad," a girl replies.

"Why?" ask her classmates.

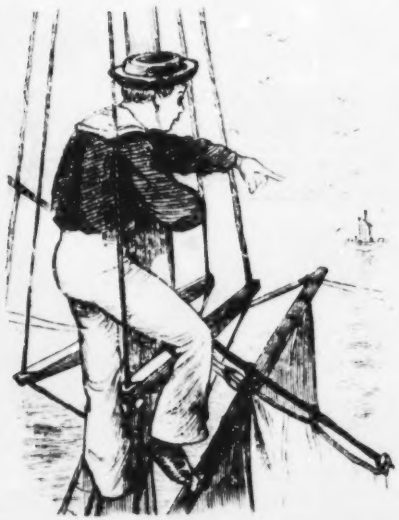
"Because what did it mean after all? Everything is gone — the houses, the people, the culture."

We are now on board the C. A. Thayer, a lumber schooner

. . . docked at the San Francisco Maritime State Historic Park in the famous San Francisco Bay. A sixth grade class is living on board, finishing the tasks of sailing life.

The log of their live-in is completed as the bell signals the end of the watch.

How did the night pass? Let's glance through the log and see.



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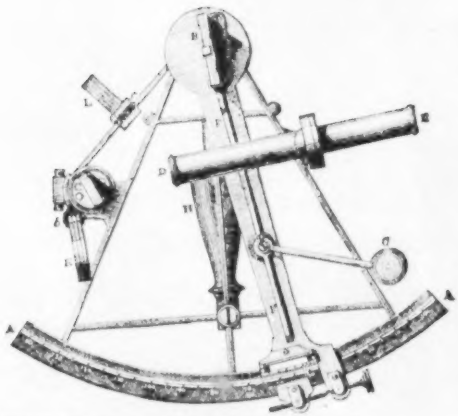


Authority means accepting responsibility. Accepting responsibility means making decisions — and being given the opportunity to do so.

13.

CATHAYER

"I never thought I'd be able to stay awake. This must be what it was like to be a real sailor searching the seas for a new world."

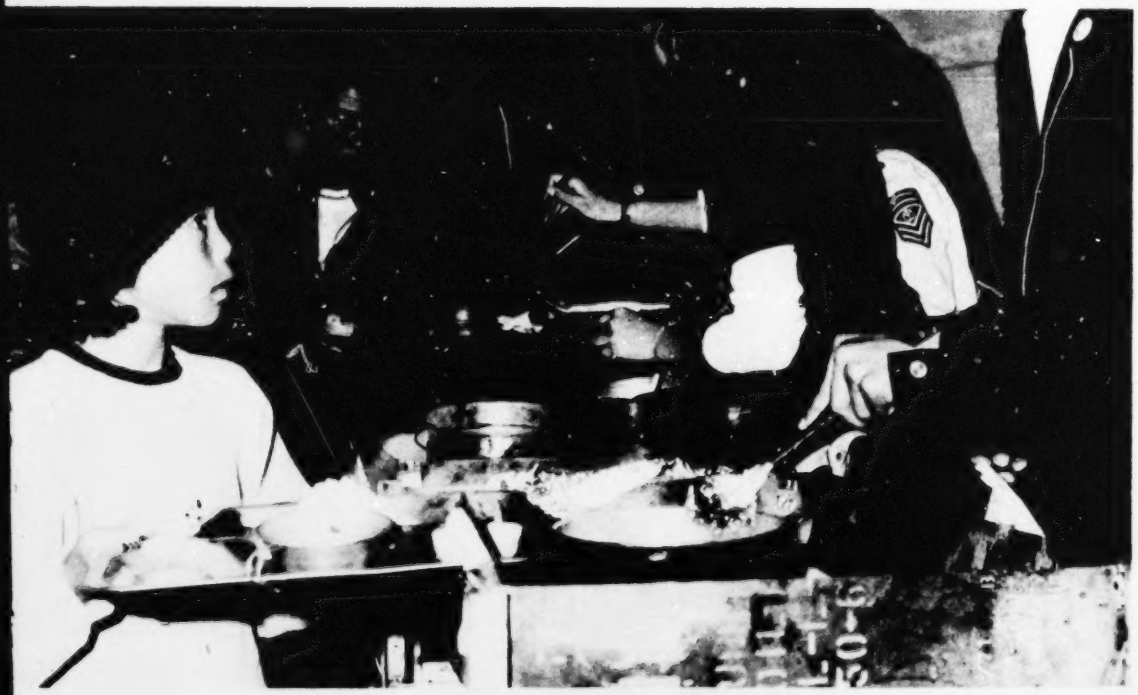
"I can just imagine we're way out there, and the ship is rocking back and forth. We've never done anything like this before."

"Every half hour you drop a thing over to see how many phantoms down it is."

"This is the best trip I've ever been on. I feel like this is Columbus' ship. It seems smaller than I thought, and things are a lot harder than I imagined."

Living in the past is a lot of planning and work. It also can be fun!

Fort Point National Historic Site located under the Golden Gate Bridge.



"My mom will never believe I actually volunteered to peel all those carrots!"

The fort has guarded the entrance of the San Francisco bay for more than 100 years.

A group of teachers is at the fort taking part in a planning workshop. They discuss the history, the roles, and the methods of presenting the program to students.

Most importantly, they, too, "live in," going through much of what their students will experience and carry out.

There is that side of learning
that should belong to each of us alone.
There is that side of learning
that has no words.
Out of these come values.

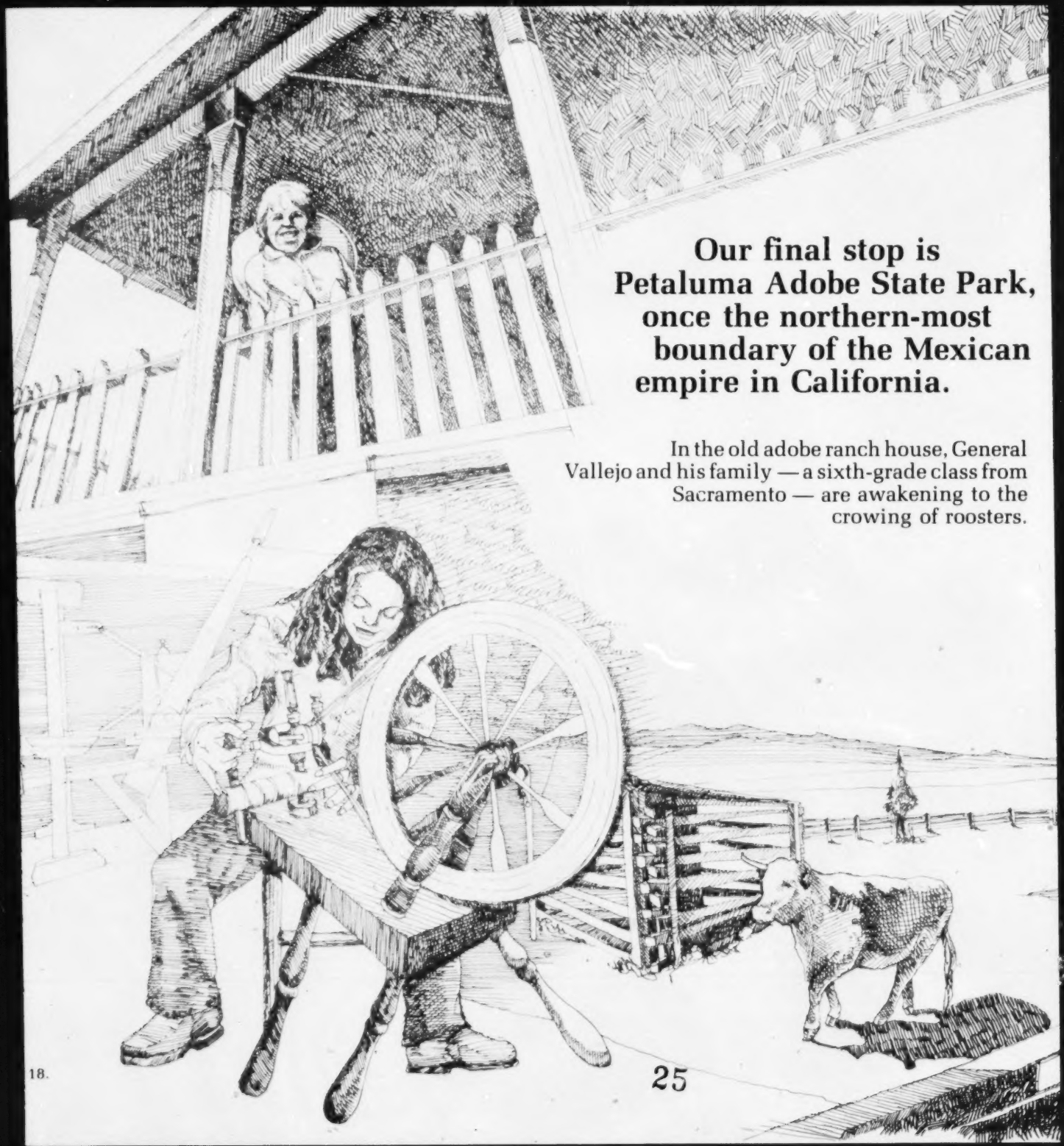
2:00 a.m watch June 9, 1859

The wind is incessant! It beats at me relentlessly and I fear I may crumble beneath it if I'm forced to finish another year's tour of duty here. Even though I can see other sentries, the wind somehow makes this post as isolated as if I'd been six months on a wooden raft in the Pacific.

If only we were attacked, then this horrible job would seem worthwhile rather than so terribly pointless.

The sea is beautiful in its own way, but I was not prepared for its continual violence by growing up on a farm in Kansas. I sit on the edge of an eternal conflict between the sea and the shore. The massiveness of the sea is matched by equal strength of the shore — neither side living and the point of it all seems to be in the battle itself.

17.



Our final stop is Petaluma Adobe State Park, once the northern-most boundary of the Mexican empire in California.

In the old adobe ranch house, General Vallejo and his family — a sixth-grade class from Sacramento — are awakening to the crowing of roosters.

The guards passed a quiet night here, as shown by these entries written during the night.

Night Diary
Petaluma Adobe

1:00-2:00 am.	Isnt anyone awake but us? Replaced all candles.
3:00	All's well. Even with noises in upper deck.
4:00-6:00	Started breakfast in the dark. Ghostly shadows and clopping steps of early risers surround us.
6:00	Come on Susan, your job to clean some of those pans. Fort opened, decks swept, Baskets and candles in full manufacturing stages. Stay out of Mrs. Phillips' way; she'll put you to work!

an old mission ruin
a deserted log cabin
an adobe schoolhouse
a fort at the Golden Gate
a Mexican ranch house
a sailing ship
a Chinese farm community
an explorer's wilderness
an old train
an Army fort, Indian camp
and Mexican pueblo

Exciting things are happening in these places. Kids are researching history, learning crafts, writing stories and poems, organizing and relating ideas, and learning how to plan and get along as a group. They are being challenged to put their knowledge and skills to work.

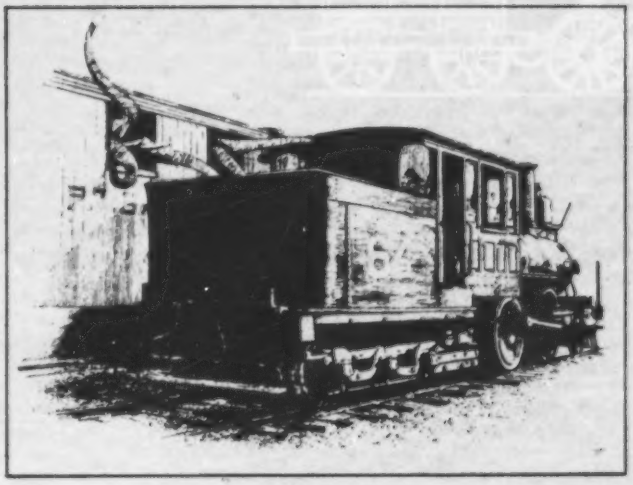
Do you have some places near you where your students can make exciting things happen, too?

_____

_____

_____

20.



So why do we do it?
What good is it?
Does it teach you anything?
Like
determination? invention? improvisation?
Foresight? hindsight?
Love?
Art? music? religion?
Strength or patience or accuracy or quickness or
tolerance or which wood will burn and how
long is a day and how far is a mile . . .
And how to rely
on your
self?

T. Russell